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ANNUAL MEETING. — The Thirteenth Annual Meeting of the American Folk-Lore Society will be held at Chicago, Tuesday and Wednesday, Dec. 31, 1901, and Jan. 1, 1902. The Society will meet with the American Society of Naturalists, Section H of the American Association for the Advancement of Science, and other affiliated societies. Members intending to present papers will please send to the Secretary their titles, to the end that these may be entered upon the printed program hereafter to be communicated. Members expecting to be present, and desirous of information regarding rebates, hotels, etc., will please address the second Vice-President, and representative of Local Committee, Dr. George A. Dorsey, Field Columbian Museum, Chicago.

HOP-SCOTCH DIAGRAMS. — In the review of Paul Sébillot's "*Le Folklore des Pêcheurs*" (vol. xiv. p. 209), it is mentioned that the author states that the children on the seacoast in Upper Brittany, in playing hop-scotch, make use of a diagram resembling "the circumvolutions of the helix of a sea-snail," and he regards this as the result of the environment of the children. My criticism is that the children of Washington, D. C., employ the same diagram with no thought of ichthyological surroundings; all over the sidewalks of this city one sees the helicoidal hop-scotch diagrams, chalked on the surface of the flags. I would like to know through the pages of the Journal if this design is widely used in the United States; I never saw it in New York city where I was a schoolboy.

H. Carrington Bolton.

COSMOS CLUB, WASHINGTON, D. C.

KILLING A BITING DOG. — In the last number of the Journal Mr. Henry M. Wiltse tells of a superstition concerning the necessity of killing a dog which has bitten a person. He seems to me to give only half the superstition. Perhaps a part of it has been lost in his neighborhood. He says that in the South there is a superstition that the biting dog "should be killed for the protection of the person whom it has bitten; especially if there is the least reason to suppose that it was mad."

I do not quite see what the killing of a mad dog has to do with superstition or with folk-lore. In the region where I passed my youth, Rhode Island, it was thought necessary to kill a mad dog, not for the protection of anybody who had been bitten, but because it was mad. There were persons, however, and probably are still, who thought that a dog which had bitten a person ought to be killed, although under no suspicion of madness, and this was indeed a superstition and was based on folk-lore. The belief was that if a dog quite in its right mind bit a person, and the dog ever afterward went mad, no matter how many years afterward, the person bitten would then have hydrophobia. The killing of the dog was not, therefore, because of any fear that it might, after all, have been mad when it bit (in which case the victim would be expected to have hydrophobia any way), but to prevent its ever going mad afterward.

I remember, when I was a boy, hearing argument on this question by